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DAILY

VOL. 78 NO. 5
FRIDAY, MAR

ISSUE

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FRIDAY, MARCH 10, 1989.

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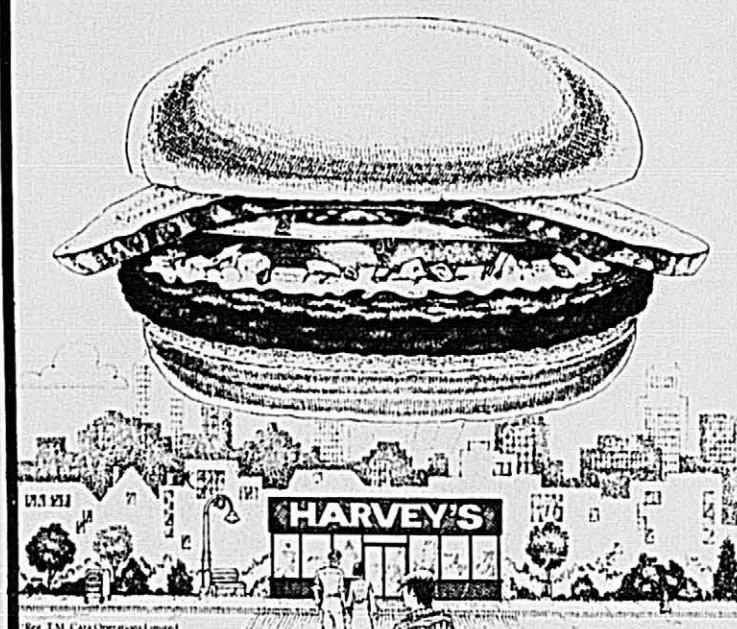
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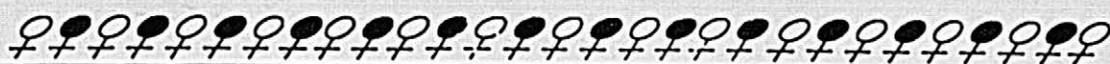
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the mcgill Daily

since 1911

Heavy sighs accompany the articles in this issue. Lots of serious drinking going on among women, those of the "radical feminist persuasion," as REAL women's current president—Mrs. Lettie Morse—calls all feminist activists. The once laughable group of happy homemakers has just won a coup—\$21 000 for muffin mix from the Mulroney government. Not just to keep them quiet. They could have been shut up by some critical news coverage. Just two years ago, the lobby's funding petition was deemed detrimental to the advancement of the status of women in Canada, and rejected.

So why are they getting funding now?

Here at McGill a strong women's voice was sorely missed this year. The Women's Union did not see the need to comment about much that happened on campus. In fact, they didn't see the need to do much at all. During what they deemed an "introspective year," they were sadly outdone by the Concordia Women's Collective. In the aftermath of the much publicized alleged gang rape at a McGill fraternity party, the Collective circulated a petition, now over 5 000 signatures, and organized the demos. The McGill Coalition Against Sexual Assault sprung up at McGill, but the ad-hoc nature of the organization created funding and accessibility problems. Why didn't the already comfortably established, well-funded women's union do anything when they were needed?

At McGill, nomination committees responsible for the promotion of faculty are routinely all male, and not just because only 14 percent of McGill professors are women. Female professors are paid less and promoted less, and our education inevitably suf-

fers. We are not given the courses we want. The women's "minor" program is still fragmented and incomplete, lesbian studies is still considered unacademic, and separate departments can do little to teach women's courses—they don't have qualified professors.

Beyond McGill, who is lobbying for universal, accessible day care? Who is looking out for growing numbers of women living below the poverty line? The current level is one in six. Steadily rising housing costs will only increase the numbers. Inadequate divorce laws govern a system of cohabitation that results in the abuse of 23 per cent of women, and

perpetuate female poverty. Women aren't hired as often, and when they are, they aren't paid as much.

Serious feminists want serious structural change. Redistribution, not just of work, but of wealth. We face a legal system, the last recourse, which consistently defines issues from a male perspective. What about the Federal Law Reform Commission to study abortion, made up of four men and one woman? Sexist sexual assault laws destroy our credibility. The Criminal Code enshrines the defence of male ignorance when a woman says she was raped. And an Alberta court just challenged the Supreme

Court ruling disallowing evidence based on a woman's previous sexual history. Sexist immigration laws allow entry according to professional expertise and money, creating standards unreachable for most immigrant and refugee women. In effect, women cannot enter Canada unless accompanied by a man.

These are just some of thousands of examples of legal, systemic discrimination, which if not always blatantly discriminatory, is always unfair.

It's time for serious drinking, and some serious action. **Susana Bejar Jennifer August Karen Valihora**



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The Daily is a founding member of Canadian University Press (CUP), Presse étudiante du Québec (PEQ), Publi-peq and CampusPlus.



Rip those posters down

SSMU scramble over, thank the goddess

by Mitu Sengupta
and Stephane St-Onge

Santo Manna, Kate Morriset, Jean-Charles Viens are the winners in last week's campus elections. Ballots were counted past 1h00 today, final results for executive positions being announced at about 24h40.

Manna (U3, Engineering) will be next year's Students' Society (SSMU) President, polling 733 votes. Ian Palm came in second, polling 547 votes; Sander Shalinsky was third, holding 469 votes; David Wright was fourth with 437 votes.

Vice-President Finance candidate Viens polled 1275 votes,

while competition Freya Kodar pulled in 1115 votes.

Kate Morriset is '89-'90 Vice-President University-Affairs, winning 1647 votes while competition John Atanasiadis received 803. Morriset is the only woman in SSMU's five-member Executive Committee.

Next year's Arts Senators are Eric Block (397 votes) and Christine Coté (400 votes). Jason August and Mona Gupta were named '89-'90 Science Senators, polling 199 and 263 votes respectively. Debbie Pentesco (157 votes) won as Management senator; Cyril-Jay Rayon is next year's Engineering senator,



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Did your vote really count ?

polling 280 votes.

Although "no-opinion" won out on Student Society's constitutional amendments, students voted to increase gradu-

ate representation, and to allow for a membership fee decrease for graduate students.

According to '88-'89 SSMU VP University Affairs Maria Battaglia, "We're pleased to see this. This is definitely an indication of students' wish to have a more representative Students' Council. These two referendum questions serve as two more reasons why graduates should remain members of Students' Society."

Battaglia helped formulate these constitutional amendments.

She commented on the large number of "no-opinion" votes. "This is reflective of the fact that only students who are aware of the issues will vote," she said.

Students have agreed to re-affirm the \$15 per year "special fee" which will go

toward building a new athletics complex for McGill. Students have also approved extension of the construction deadline to June 1, 1991.

The new deadline is seven years past the one set when the project was initiated in 1982. If construction has not begun by the new deadline, monies collected so

far will be used to renovate existing athletics facilities.

1686 students voted in favour of the athletics referendum question, 577 voted "no", 340 said "no-opinion."

Mark Piibe was elected representative to the University Board of Governors, polling 1134 votes while close competition Chris Tromp polled 957 votes.

Student representatives to the QPIRG (Québec Public Interest Research Group) Board of Directors for next year are Sarah Seckinger, Loretta Tremain, Kelly Galagher-Mackay, Shannon Dodge, Bill Dawson, Julie Godin, Fraser Baird, Allison Seymour, and Rosemary Cooper.

Science representatives to the Daily Publications Society (DPS) Board of Directors are Paul White (850 votes) and David Agulnik (684 votes); arts representatives are Paula Gunn (497 votes) and Anthony Duncker (340 votes).

In general, polls were poorly attended, but SSMU Chief Returning Officer Joanna Wedge said, "we know we got over 10 percent voter turnout." Exact figures will not be available until Friday afternoon.

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Abortion study a crime against women

by Linda Gyulai

Recommendations released last week from the Federal Reform Commission on the Abortion Law have angered pro-choice abortion lobbies.

The Commission's report, given the innocuous title "Crimes Against the Foetus," calls for impending government legislation to restrict abortion.

The director at the Morgentaler Clinic in Montréal, Odile Loulou, said, "This is crazy. They want to recriminalize abortion. I think a woman has the right to decide for herself."

There have been no restrictions on abortion in Canada since January, 1988, when the Supreme Court struck down the abortion law under article 251 of the Criminal Code.

The Mulroney government has repeatedly promised to formulate a policy on the legality of abortion. The Law Reform Commission, created in 1971 to study "protection of life," was originally intended for dealing with issues like the environment and the Criminal Code. It began examining abortion four years ago.

The Commission says abortion



should be legislated by the Criminal Code. Any woman wanting an abortion needs a doctor's "authorization" before 22 weeks of pregnancy. They say the foetus becomes "viable" at this point. After 22 weeks a woman should consult two doctors.

Edward Keyserlingk, a McGill professor at Medicine, Ethics and Law, said the Report eliminates the old Committee approval system which demanded the approval of three doctors before a woman could get an abortion.

At a press conference last week, the Coalition Québécoise pour le droit à l'avortement libre et gratuit condemned the report for subjecting women to the will of a third party.

The Coalition said the recommendations of the Commission are even more restrictive than the old abortion law.

"It's going too far," said Loulou. "The foetus has no brain before its 22 week. In China, they don't refer to the foetus as human until it is

born. There, one can have an abortion until eight months. It's a cultural matter."

Anti-abortion activists aren't satisfied with the report either. "We need to recognise the foetus as a human being under the constitution and that it has the right to life. The Commission is saying 'yes, the foetus is human' but it's not giving that human the right to life," Pro-lifer Anne Kiss said.

According to Kiss, "the way it's going it's a rubber stamp. Babies have been surviving younger and younger. Babies at twenty weeks have survived. They are born premature but are able to survive with technology. I don't think there's a magic moment when a baby is a baby. It happens at the moment of conception."

The Coalition believes the criteria controlling access to abortion are unacceptable and unfair to women. "The limit is 22 weeks now but three years ago it was 26 weeks," Coalition members said. "What will it be in two years? 20 weeks? 16 weeks? Is this to say that each stride made in science will push back women's rights?"

The Coalition added that only three percent of abortions occur after

20 weeks. "If we're not careful we'll end up like the British. Instead of fighting for services we'll be fighting over weeks," Cynthia Kelly of the Coalition said.

According to the commission, rape or incest resulting in pregnancy, or the socio-economic conditions leading to abortions do not justify granting an abortion.

"Rape and incest victims will have to prove their mental health is in danger in order to get an abortion," said Kelly.

Keyserlingk disagreed. "The term 'health' can be interpreted by a woman and her doctor any way. A woman before 22 weeks would only need to consult with her doctor. They could still construct (a socio-economic condition) as a health reason."

Only one woman sat on the five member Commission.

Keyserlingk said the notable lack of women on the Commission could be because the commission was not created to deal with women's rights.

Others are less forgiving. "Well, they consulted some women's groups, but I do more research for my papers at University," Kelly said.

"One year ago, after the Supreme Court decision, a woman had a choice and could do what she wanted with her body. Now they claim the foetus has the right to say something," said Loulou.

Keyserlingk wrote a paper that formed the basis of the Commission's report. But the report by the Commission retains only two of Keyserlingk's proposed three stages, divided by the 22 week point.

"Most abortions are performed in the first twelve weeks of pregnancy. There should be a period of non-regulation at the start. The third stage would have been accepted by the general population," said Keyserlingk, referring to his proposal to strictly limit abortions after the 22 week.

"The three-stage approach reflects the middle-ground in society. It's closer to the pro-choice view. I would have preferred this approach," he said.

Pro-choice and anti-abortion groups agree that the Commission should go back to the drawing board.

"I think the report will provide some argumentation and information which might be helpful. But it will be one of many things the government will look at," Keyserlingk said.

He added, "I think there's a good argument for an offence but I would be more careful about finding a consensual ground. I say this on legal grounds because there is not a Western country without some restriction at some point."

"Women had to fight to be called 'persons' but now we're running around trying to call others 'non-persons,'" said Kiss. "We have the right to our own bodies but there's also another body."

But according to Loulou, "I would put much more emphasis on the woman. Since the 1970s women have started to breathe. Before we couldn't say a thing. I don't think the law should turn that back."

Pay equity legislation inactive

by Carol Devine

Why was a female machine operator paid \$7.11 an hour and a male machine operator paid \$7.45 an hour for the same job by the same employer?

The YWCA held the colloquium Woman and Pay Equity: A Battle to Be Won earlier this week, in order to clarify the principle of pay equity and develop strategies to eliminate salary discrimination.

Equal pay for equal or equivalent work has been recognized as a person's right by the Québec government since 1976 and by the Canadian government since 1977. But women continue to be paid less than men and the laws are still inadequate for handling existing pay inequity.

"The aim of the colloquium was

to sensitize women to their rights to equal pay," said Marie-Claire Dumas, Director of the Management Centre for Women of the YWCA. Participants exchanged information between unionized and non-unionized women, and studied pay equity legislation across Canada, in the United States, and Europe.

Women from across Canada, from different backgrounds and diverse women's groups, got together to discuss the future of women in the workplace and to make plans for narrowing the gender wage gap. "There was such a willingness to change the situation," said Dumas.

The colloquium resulted in a working group to organize four issues of pay equity. The group will publish the symposium papers, circulate information on women's rights to pay equity, and work with

the public to create a greater awareness of salary discrimination.

The group believes article 19 of the Québec Charter of Human Rights, the clause governing pay equity, is insufficient. They are calling for a Pro-active Law, pay equity legislation already in effect in Manitoba and Ontario. This law puts the onus on employers to prove that they are not discriminating against women employees.

Under Québec law, the Human Rights Commission only plays an advisory role. There is also a huge backlog. According to Dumas "it can take two years for the commission even to recommend to the employer that the employee should be paid more."

Although the HRC uses a non-discriminatory, non-sexist work equivalence analysis formula (in which points and degrees are given

to the different aspects of a job), it is still very difficult to prove that a woman is being paid less than a man for equivalent work.

Of the 72 complaints of salary discrimination reported to the HRC since the law came into effect in 1976, 27 were rejected, four were retired, 16 are still being studied, and four are in the process of being reviewed. Only 21 have been settled.

At the Montréal Citizens Movement council meeting on March 6, an announcement was made that is also positive news for women. Access to equity, which is often confused with pay equity, is progressing.

"The City of Montréal will hire non-specialized blue collar workers in which 50 per cent will be women instead of 25 per cent, which was the ratio in 1988," said MCM press agent, Marthe Lawrence.

Québec daycare: not enough, too late

by Tara Patel

The pre-election federal child-care bill died on the Senate floor and Québec's policy is under intense fire. Over four years ago working women thought a national daycare program was in the works—they are still waiting.

Prime Minister Brian Mulroney called an election just as his \$6.4 billion child-care program was being discussed by the Senate Committee on Child Care. Parliament was dissolved, the bill put on ice and opponents such as the Canadian Day Care Advocacy Association breathed a sigh of relief.

The group attacked the plan for not inducing national quality standards across the country and enough

day care spaces for families who need them.

The government of Québec announced a new project in November to double the number of daycare spaces in the province within five years. The plan budgets more money for day care worker training and experimental day care programs. The government wants to create more daycare spaces in the workplace and in schools, create 2 000 new childcare jobs and make it easier for parents to set up non-profit centres.

Québec hopes to sign an agreement with Ottawa if the federal bill is brought back, guaranteeing it picks up 50 per cent of the cost. Even if Bill C-144 is kept on hold, Ottawa will pay up to 30 per cent of

the as yet undetermined price tag on the province's day care overhaul. The policy takes effect April 1.

But three months after the plan was announced Monique Gagnon-Tremblay, the minister responsible for the Status of Women and direction of the province's day care policy, is in trouble.

On February 3, 11 000 children in Québec were without day care as parents and teachers demonstrated against the new policy in Québec City.

The march was organized by the Québec Inter-Regional Day-Care Coalition, the Confederation of National Trade Unions (CNTU) and the Québec Teachers Federation.

The government proposes changing continued on page 6





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continued from page 5

ing the current \$4.50-a-day-per-
child subsidy it pays directly to day
care centres to a sum equal to 45 per
cent of a centre's revenue.

Opponents say this will push up
day care fees and are critical of the
fact that private, profit-making
centres will receive government
funding.

According to the CNTU this will
create two separate day care sys-
tems, one for the rich and one for the
poor. The CNTU also wants in-
creased wages for daycare workers
and a freeze on day care fees.

Director of the McGill Daycare
Centres Marilyn Neuman said
Québec's new daycare policy "is a
big step. It recognizes the necessity
of the Government to initiate an
upgrading of daycare services and
involves more money. The finan-
cial plan is good. Some groups are
jumping the gun by reacting so
negatively."

But she points out that under the
government's new subsidy alloca-
tion policy, "some day cares might
be forced to take in more kids,
thereby reducing the quality of care,

or be forced to raise their fees.

"This may occur specifically in
lower income areas where day care
centres are not as full as McGill,"
she said.

Neuman is also critical of the
government's skirting of the issue
of quality in day cares. The policy
states, "it [quality] may differ de-
pending on each individual's own
values." This is the same problem
that came under fire in the federal
plan, which allowed provinces to
determine their own standards.

Presently, "the government recom-
mends [student/teacher] ratios
that are too high, groups that are too
large and does not require all educa-
tors and directors to be qualified,"
said Neuman.

The new policy supports train-
ing for educators but requires only
one in three to be qualified. "This
leaves day care open to poor qual-
ity," said Neuman.

"Day care educators are grossly
underpaid," she added.

The average salary for McGill
Day Care Educators is \$15 570. The
Centres recommends it be upped to
\$25 000 for an Early Childhood
Educator with a BA and \$22 000 for
an educator with a CEGEP diploma.

"The government policy will
help," said Neuman. "but won't
bring salaries up to acceptable lev-
els."

In addition to calling for stricter
quality control and greater financial
support, McGill Day Care Centres
want to see adequate training for
members, including parents, a
continued on page 12



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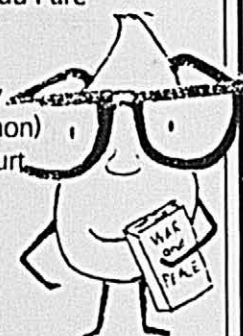
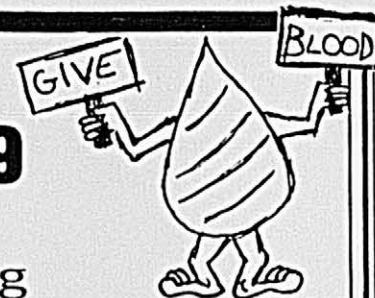
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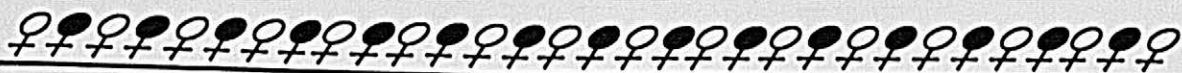
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Busting breasts the rage in '90s

by Kristina Stockwood

Sexism continues to pervade the mass media despite claims by the official industry watchdog that they can regulate themselves. But the watchdog is on the payroll and cannot do its job, say a group of activists who occupied the offices of the Conseil des Normes de la Publicité on March 7.

Fifteen members of the women's collective and five male supporters presented the Conseil des Normes de la Publicité with 100 CNP complaint forms on the eve of International Women's Day, to draw attention to the inadequacy of their complaint procedures.

Niquette Delage, Executive Director of the CNP, said she was "surprised at the occupation, but found it very valid." She discussed the collective's proposals with them and eventually agreed to let a delegation attend the next meeting of the executive, previously closed.

She said there are not usually many complaints because "advertisers call us and tell us what they are going to do and we tell them if it is within the guidelines. We do self-regulation and the work of the advisory board. They (the collective) say we do nothing, but basically we had only 20 complaints in 1988."

The Conseil is a private company and part of the Canadian Advertising Foundation. Richard St. Pierre, who participated in the demo,

said, "The Conseil is like a company doctor because the ad agencies finance the company. It's the people doing the damage saying there is no damage."

The premise of the CNP is to prevent sexist advertising, not to monitor it. Once they receive a complaint the ad may be pulled if it is deemed sexist, but Delage admits that some harm may have already been done.

Delage admitted that guidelines are loose for the print media, so they have no obligation to be responsible. There is a code that broadcasters must abide by to renew a license. The Canadian Radio-Television and Communications Commission (CRTC) has guidelines for a license to broadcast but there are no laws that incur prosecution. "They were reviewed in 1987 and the CRTC decided that self-regulation was enough" despite calls from feminist groups across Canada for legislation.

In Québec, few types of ads need pre-approval. Products such as cosmetics, toiletries, and perfume are screened but products such as cars and other heavy machinery are not, as they would

not be expected to objectify women. This may be the flaw in the Conseil's function because, as Delage admits, it does not prevent women from being used to sell something in an unnatural image. Women's bodies are used to sell gum or beer, she said, referring to the Black Label campaign. "It's just not pertinent," she said. "Why use a nude person for construction equipment?"

St. Pierre said, "These images of women, even children, are degrading, not because of sexuality, but because it gives a false image of who women are. It appalls me how women are situated in the ads. They look stupid with nothing to say or are impressed by men." He referred to an ad for the Party Line, a phone-in ad on TV.

"We wanted to cover men and women" in their discussions, said Delage. "Although there were men, this group is very uptight about women and wasn't concerned with men, for example that men's bodies are used as sex objects too."

St. Pierre responded, "She was trying to pass us off as a bunch of puritans—we're not. She confused the issue of sexuality and sexual discrimination."

The CNP's complaint form lists six guidelines on sexist stereotypes that prohibit:

- an unequal number of men and women shown in positions of authority
- sexual exploitation
- men and women shown not sharing and benefitting equally in household tasks
- men and women as indecisive consumers
- the lack of representation of people of different ages and backgrounds
- gender specific language

Members of the Rouge et Noir complain that the Conseil's guidelines are inadequate. "These are just a series of qualifications which don't address exactly what sexism is," said member of the collective Marie-Andrée Bérthier.

Media Watch is a more effective advertising critic because it is not industry affiliated, said St. Pierre. Media Watch has also lodged complaints with the CNP, but not against them. Media Watch and the Rouge et Noir will be working together in the future.

Shaping our images

Like television, advertising creates false images of women which in turn become accepted standards of reality in society. In *Woman is an Island*, Judith Williamson writes that mass media images manufacture difference "by creating new uses,

Keep her where she belongs...



new needs, new definitions" of products geared toward women.

Williamson refers to an ad for hair remover, in which the woman discovers "the feminine way to remove unwanted hair." Men and women are different and must do things differently. "The woman's difference and need for a different hair-remover are evidenced by her being carried by the man. The gender divide... itself carries the arbitrary division of functions that is necessary to make the product seem necessary."

Advertising not only shapes images of women's bodies for us, but leads us to believe that they are a commodity as well. "Breasts will be at the centre of fashion and selling in the 1990's: revamped perfume, cigarette and hair commercials," writes Lydia Sargent in January's issue of *Zeta* magazine.

She proclaims satirically that advertising is now done for and by "liberated" women. "For a 'liberated' woman there's no end to the fashion possibilities... Big busting breasts are projecting well into the 1990s," she writes, whereas, "legs were the design-

Hanes stocking ads in which the implication is that it is remarkable that a woman with great legs can play chess or do crossword puzzles in pen. The public is given images of pretty women whose heads are empty. Now that women are allowed to be intelligent, they must also ensure that they are beautiful.

Women in ads are usually white and they are always young, thin and physically able. Wendy Chapkis' book *Beauty Secrets* is a collection of interviews with 25 women who talk about how media images dictate our appearances. Tania, a Black South African woman, explains, "The problem is not the desire to be beautiful, but believing that beauty is a question of blue eyes and straight hair."

Another woman, Cathy, has had a mastectomy and wears a prosthesis to feel more comfortable. "Constantly confronting sexism is exhausting. You can't do it non-stop, so you make compromises to make yourself comfortable, not other people."

The book explores popular conceptions of beauty which are enforced by media images. Chapkis believes women must



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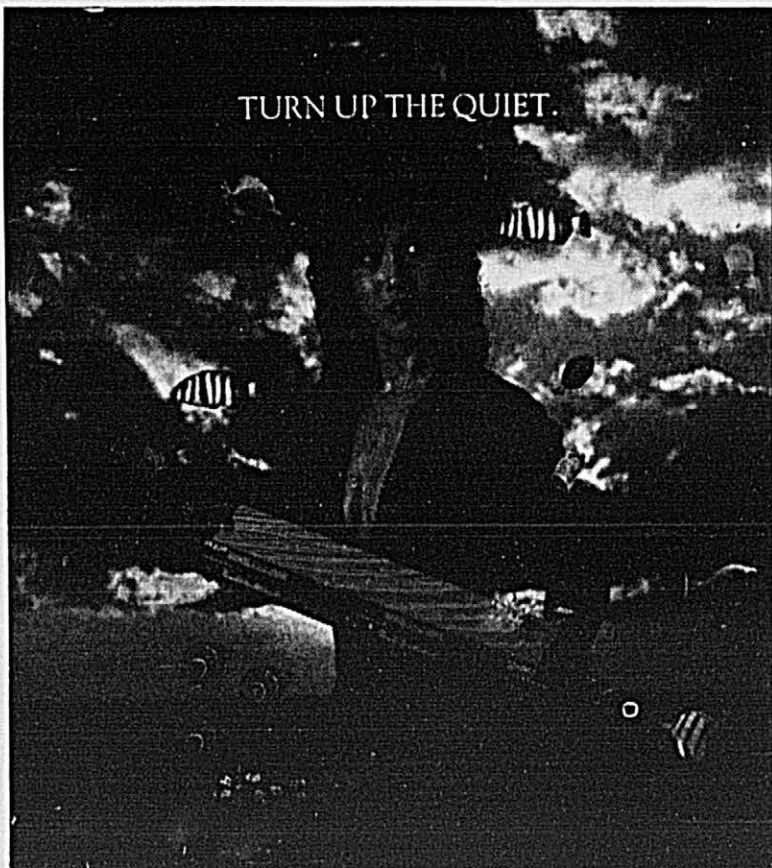
On CBS Associated Records, Cassettes and Compact Discs.



nated 1980s liberated body parts." She mocks the December issue of *Self* magazine which features 'Breast Frenzy.' "Some women go so far as to claim that breast enlargement is an extension of the feminist mandate to be all a woman can be," it reads.

Sargent recalls a series of

reject the bondage of advertising. She writes, "Real diversity can only become a source of strength if we learn to acknowledge it rather than disguise it. Only then can we recognize each other as different and therefore exciting, imperfect and as such enough."



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The femininization of poverty

Women's poverty is entrenched in virtually every political and cultural institution in Canada, and it's getting worse.

BY JOYCE LOMBARDI

The National Film Board's *Feminization of Poverty* series addresses the reasons why one in every six women lives in poverty. Two films directed by Ariadne Ochrymowych and a panel discussion were presented Monday night.

The first film showcases Rosemary Brown, former BC cabinet minister, giving fresh-faced Toronto high school students a rundown on North America's rapidly growing social class, poor women. In classic podium documentary style, Brown's lectures are interspersed with footage of old women muttering at peeling wallpaper, exhausted teen mothers, ragged women pawing bruised produce at donation centers, and sweatshop drudgery.

In *No Way! Not Me!* — yes, you, my pretties—Brown cautions female students against the prince charming myth and warns them to take care of themselves.

"Men are prepared to be rich. Women are taught to lay around looking beautiful, waiting to be swept off their feet," she said.

Single mothers are a rapidly growing social class, whether by teen pregnancy, divorce or desertion.

Single motherhood imposes the double burden of kids and work. Few are educated or trained well enough to plunge back into the workforce. Those that do face unequal wages, limited access to daycare, and dirty dishes in the kitchen sink when they get home.

Over 75 per cent of divorced husbands duck out of child support, and there are few services to help women track down the bastards. Even using available services, women rarely see much of the money owed them.

Despite the bleak prospects, Brown assured women they don't have to sacrifice love and marriage, but they'd better find a man who will share domestic responsibilities.

The film cut to a pudgy dad coddling a baby while his nicely coiffed wife works at a computer. High school boys in the audience rolled their eyes.

Luckily, Brown offered stronger solutions than the usual happy marriage drivel.

"You can turn it around," she said. "Get in there and fight. Question the decision-makers. Your generation is more informed and better educated than most. You can create a revolution."

When one woman complained that other students ignored or maligned the women's union, Brown replied apologetically, "people are unrealistic."

"When someone tells me they're not interested in politics, I know I'm talking to a fool," she said.

Although Brown graphically depicted the effects of women's poverty, she did not elaborate on the causes. She 'let it slip' that the Canadian economy depends

on poverty, but stopped short of overwhelming the unsuspecting young minds before her. Nor did Brown mention the double discrimination against women of ethnic minorities, something she, a Black woman, surely must experience.

Brown ended by reminding the 'kids' that a male high school dropout earns more than a female community college graduate.

JUDGE SICK OF "CRYING WOMEN"

For Richer, For Poorer addressed the new recruits swelling the ranks of the North American poor—educated, white, middle class women.

Exploring Toronto housewife Joan Thomas' escape from her abusive husband, the film opens with a still of the blonde bride smiling at her white wedding, then rejoins her, several years later,

moving between welfare shelters.

"It's not fair. After the divorce, my husband bought a new sportscar, and I wound up on welfare," she said.

Women's standard of living decreases by 73 per cent after divorce, while men's increases by 42 per cent.

Women in the film recount the legal hell they've encountered collecting child support and alimony from their ex-husbands.

One judge told a woman he was "sick of women crying in his courtroom" and he could not help her.

Other women who had located their husbands soon found their alimony swallowed up in legal fees.

Manitoba is the only province in Canada with an automatic court collection system. The province's payment rate has increased from 15 per cent to 85 per cent as a result.

On the other hand, Québec governments will chase down the husbands of women on welfare, but keep the money they collect as a welfare subsidy. The husbands are then able to claim their ex-wives as dependents on their income tax, although the women receive nothing.

In the film, Thomas finally lands a secretarial job but still can't afford the 'dreamhouse' she's settled in.

She apologizes for returning to her

husband, who has curbed his drinking problem, and has purchased a "little farm with a pond, some ducks, maybe some horses." Old dreams die hard.

"I've survived. I'm much stronger, and no one can push me around anymore," she said.

Apparently this is true, because Joan ended up leaving her husband three months later and moving back into a shelter.

MARRIAGE IS SIMPLY A SOURCE OF POVERTY

After the films, three speakers described Québec's female ghetto. Miriam Grasby, a Montréal family law lawyer, blasted the province's 'atrocious' divorce and property codes, which she called the worst in Canada.

"Women in Ontario automatically get half of everything after divorce. Women in Québec get nothing," she said.

Women's organizations have been pressuring the provincial government since 1985 to give women half the home and half of their husband's pension, but several ministers have successfully blocked the bill.

"Maybe if I were less fat, less English, and less old, they would pay more attention to me," said Grasby.

A marriage contract is no help.

"The irony of contracts is that they're only valid while the woman is married. After the divorce, there's no protection. Women have to be taught to be autonomous," she said.

"Marriage is simply a source of poverty. More and more women are ending up on welfare," she added.

Not only do Québec's family laws work against women, but the new welfare bill does too, according to McGill School of Social Work professor Lisel Rodowski.

Bill 37 divides welfare recipients into two categories, apt and inapt. Those physically able to work are penalised for not participating in community work or training programs. The jobs, according to Rodowski, are usually low-paying, part-time, non-union positions in the service sector and merely perpetuate poverty.

Mothers with children under six are considered capable of working, but unavailable. They receive \$690 per month if they have one child, and \$792 if they have over one.

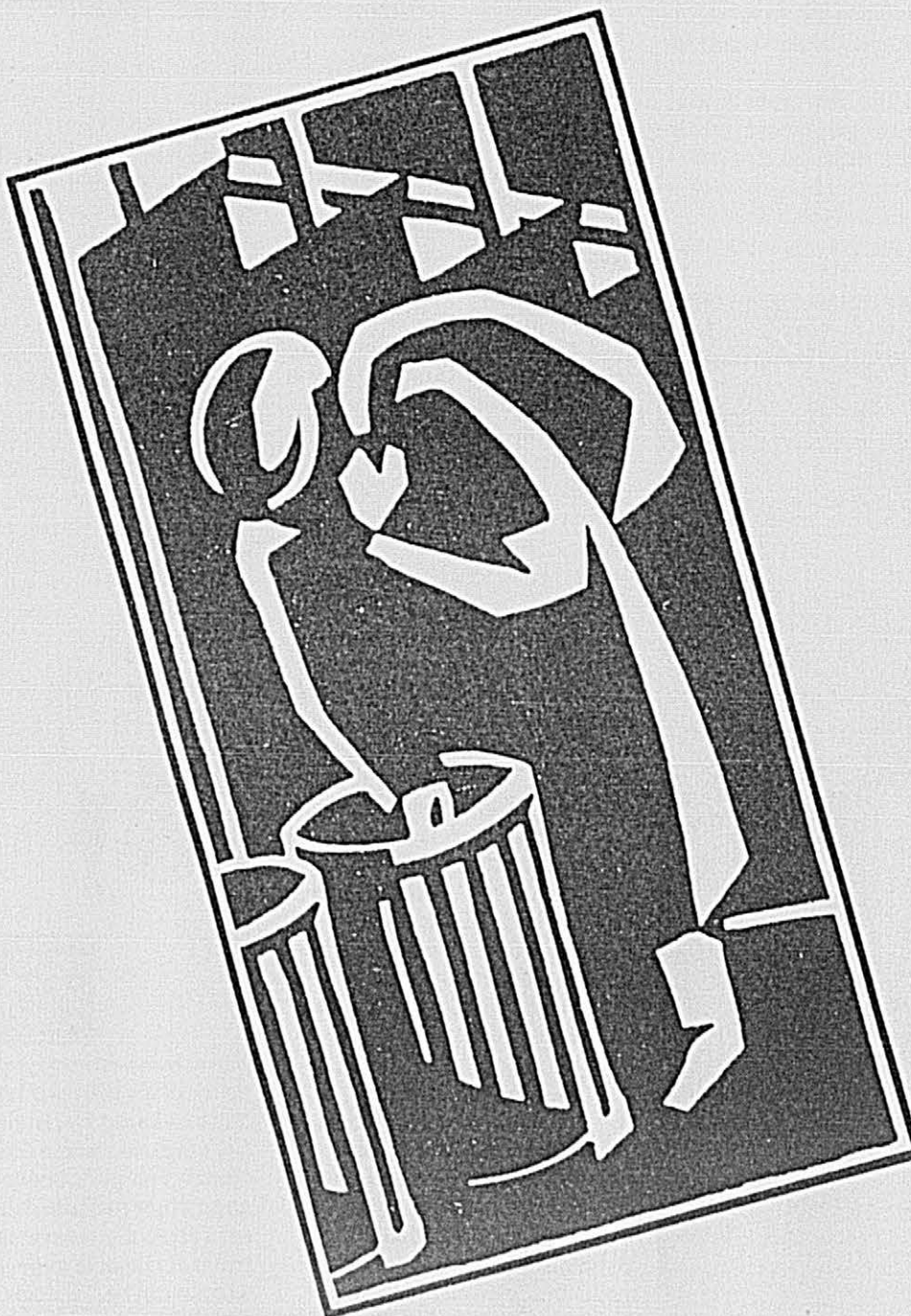
"Whether a woman has two or twenty children, she gets the same amount of money. And now the province is trying to get women to have more children," said Rodowski.

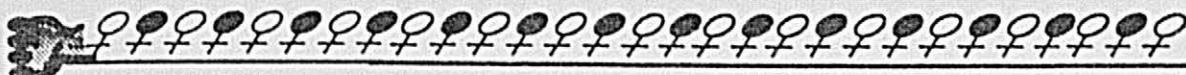
The assumption that men financially support women is written into the welfare law. If a woman lives with a man for more than a year, she must prove he is not supporting her or her welfare will be cut by \$80 per month.

And according to Susan Moorehead, chair of Cooperative Housing of Montréal, if high rents do not keep women in shelters, sexual discrimination will.

"Single women who are young, have kids, are on welfare, or are of ethnic or sexual minorities face hidden discrimination from landlords," said Moorehead.

"They are considered financially unreliable and lose credibility because there's no man around to support them," she added.





Holding together a new community

Oppression a burning issue for Armenian women and men

The experience of so many women in the world has been neglected, marginalized and distorted. The major strands of feminist theory (radical, reformist, socialist) are based on assumptions of a dominant race or culture. The specificity of Armenian women's experience under a social, political and economic system different from their North American counterparts has been left out of contemporary feminist theory.

by Fimi Kassabian

In Soviet Armenia, Marxism helped to establish equality between both sexes in education and working place. What is happening to Armenian women in Canada?

Women's rights have become a silent but burning issue in Montréal's Armenian community. Burning, because the failure to address feminist issues is now being perceived as a threat to the continuity of a community struggling to overcome the devastation of genocide. But silent, because many Armenian women won't discuss their concerns. While they perceive patriarchal elements in their culture, there is no forum for these issues, beyond private conversation and introspection.

The scattering of the Armenian community after the 1915 genocide left the family as the last hope for replenishing the community. Children raised in traditional homes were given the responsibility of carrying on cultural traditions.

But as the Armenian people began to integrate themselves into new-found "homelands," the influence of the overriding cultures that surrounded them began to change certain aspects of Armenian culture, like the role of women.

A conflict developed between Armenian women's frustration with a culture which did not recognize them as equals, and their desire to preserve that same culture.

Once in the West, some women rejected traditional role restrictions and moved toward education and career. By combining family and profession, they called into question both their own femi-

ninity and their husband's masculinity, for not adhering to conventional gender roles. Some women found a solution to this in mixed marriage, others rejected traditional roles entirely in order to pursue their own development.

Whereas in the past Armenian women could expect their entire lives to revolve around their families, today's Armenian women face many options. But while opportunities for women continue to grow, many Armenians still cling to old value systems which their daughters, growing up, do not understand or the immigrant women, who have come to be accustomed to changes, cannot accept.

The patriarchal character of the Armenian nation is reflected in the microcosm of their family life. In the pre-industrial period families followed their unit heads with strict obedience. With up to four generations living in one household, sharing common property, the rule of silence and hierarchy was considered crucial to the maintenance of harmony.

Traditionally, while the unmarried young woman enjoyed certain 'social liberties', upon marriage, the new wife was held to a rule of silence until she bore her first child, at which point she gradually achieved marital rights. If a woman survived her husband, she succeeded him as 'patriarch' of the family, occupying a higher social rank than any women in the East or West.

GRANTING DIVORCE

Today, Armenian women enjoy increasing options, but the societal norms of a patriarchal society persist. Although

divorce exists in Armenian society, it is rarely seen. According to Father Armen Iskhanian, this is because women in Armenia "were afraid of social ostracism, of not being remarriageable, of economical insecurity. Especially in the Middle East countries, where the society had a patriarchal perspective of women, these women were afraid of name-calling or being referred as sexually permissive women."

According to Iskhanian, divorce is granted in the Armenian Church for adultery, mental illness, sexual deviation, contagious disease, and drinking problems.

Divorces are granted by a church council of seven, which includes at least one woman member. But the council has no legal power in Western countries where the "autonomous community system does not work as in the Middle East," says Iskhanian.

Divorce is less of an ordeal for Armenian women here in Montréal. "In Montréal no such problems arise for the majority of women are economically independent and when they come to see me they have already contacted a lawyer," says Iskhanian. "In this case, I am powerless and they need only to be approved."

ORDINATING WOMEN

In 1986, the Diocesan Assembly overwhelmingly approved a proposal to petition the Catholics in Soviet Armenia to ordain women. The proposal has not been acted upon but it has raised hope among women that their ordination is within the realm of possibility.

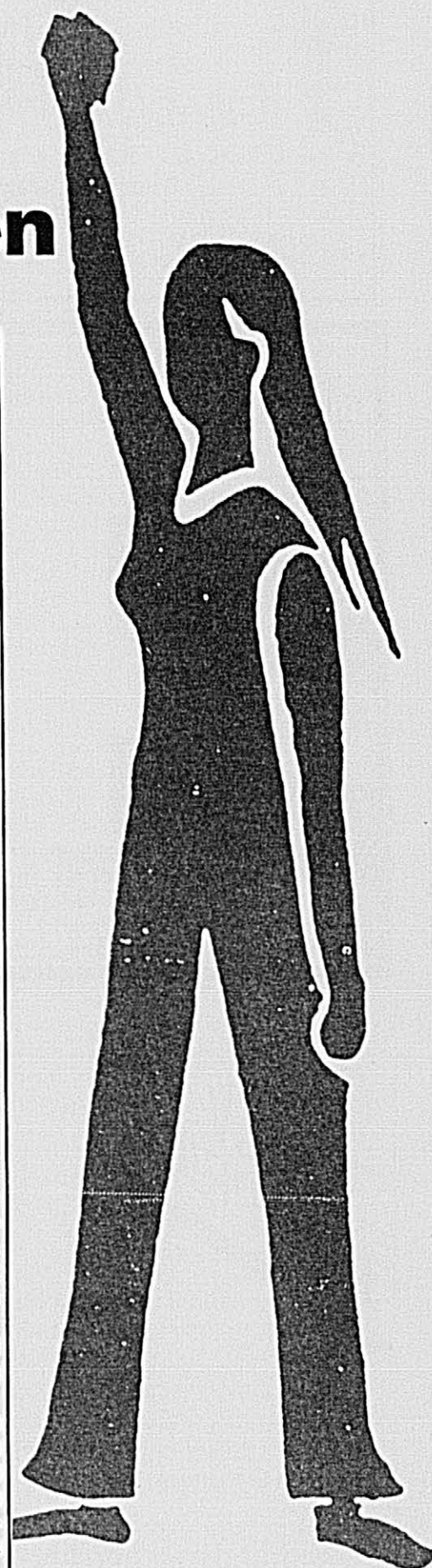
But the younger generation is still concerned about the status of women in the Armenian church.

"Women ordained to the diaconate had been part of the Armenian church's tradition for centuries and still is," says Iskhanian. "Now, to ordain women to a higher rank is another story. The Armenian church will take moderate forms only if the Armenian women of all communities will participate and veto the existing secular laws."

Restructuring societal attitudes is always difficult. "An uncle of mine felt uneasy with the presence of women in the church and used to say that a woman singing in the church disturbed him. Can you make him understand that a priest or any other clergy's presence may also disturb a woman," says Iskhanian.

"The older generation have their convictions and is difficult to change. However, it is highly probable that in the near

future women will be ordained to priesthood, not out of any respect for women, but because of lack of vocation among the male population. Women are traditionally and by nature more religiously inclined than men. When I celebrate the mass, more than half of the church is filled with women."





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Native women are facing issues today much like those faced by all women in Canada. Women, that is, who are marginalized by Canadian society—single mothers, homeless women, battered women. However, Native women in such situations have a secret weapon not shared by most others: they can depend on their community organizing itself for its own people.

"When I look at our situation I see a lot of history repeating itself. We're still fighting for more land. We're always against some kind of battle, long after I'm dead and gone we'll still be fighting. At the reserve where I'm from the [St. Lawrence] Seaway was always fought over. Now they're fighting again. They'll be fighting for a long time. It's for our kids that our fight goes on."

continued from page 6
greater subsidy for handicapped children and infants and increased support from l'Office des Services de Garde à l'Enfance.

"Although the system is growing rapidly," said Neuman, "there is a shortage of space for infants and toddlers in Montréal."

Foreign students are not always eligible for government daycare subsidies. "With a work permit they

should be granted," said Neuman, "but eligibility has been very inconsistent."

Neuman said private daycares should receive government funds, "if they are to exist at all. Daycare is a social service providing education and shouldn't be looked upon as a business."

"I don't see how a daycare centre can make a profit without cutting corners or raising fees. Someone

will be exploited," she said.

McGill Centres will benefit financially from the new policy though other daycares may not. "McGill lives by good norms, small groups [of children], good ratios [educators to children] and a lengthy waiting list but the exact details of the plan are not yet available so it is difficult to say how great the benefit will be."

EVENTS

SATURDAY, MARCH 11TH

Caribbean Students' Society: 'Heat in De Place' Cultural Show, Westmount High School, Ste. Catherine and Redfern, 7:00 p.m. Band, two skits, short play, two dances, poetry and folk songs. Party to follow at McGill University, Union Building, 3480 McTavish, Rm. B09/10.

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Hillel House, 3460 Stanley St. • \$5.00
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Hillel Presents

The Anne G. Bailey Lecture Series on Human Rights
featuring
The Honourable **SHARON CARSTAIRS**
Leader of the Official Opposition in the
Manitoba Legislature (Liberal Party)
Topic: "Meech Lake and Human Rights"
Date: Tuesday, March 14 • 7:30 p.m.
Place: Leacock Building, Room 26
McGill University, 855 Sherbrooke St. W.

| | |
|--------------------|----------------|
| \$2.00 | \$5.00 |
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THE LAW AND THE HOLOCAUST SERIES

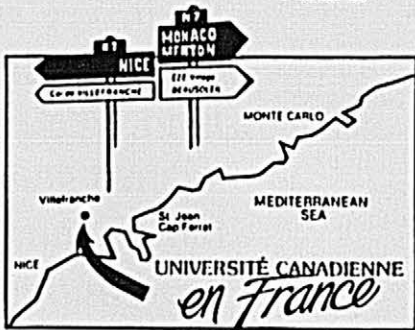
Co-ordinated by the Montreal Holocaust Memorial Center

Guest Speaker: Raul Hilberg
Date: Monday March 13, 1989
Time: 8:00 p.m.
Place: McGill University, Leacock Bldg. 132
Cost: General Public \$4.00/Students \$3.00

For more information contact Howard at 845-9171

Sponsored by: Hillel Students' Society, Montreal Holocaust Memorial Center; League for Human Rights; B'nai B'rith Canada, Eastern Region; Canadian Council of Christians & Jews; The Harvey Golden Institute of the Saidye Bronfman Center, Jewish Public Library; Canadian Center for Ecumenism; Canadian Jewish Law Students Network; Saidye Bronfman Center; Canadian Zionist Federation, Eastern Region; Relation and Encounter; Soeur de Notre Dame de Sion; Holocaust Remembrance Committee of Canadian Jewish Congress, Quebec Region.


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MAY — JUNE 1989



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UNIVERSITÉ CANADIENNE en France  **Laurentian University**

REAL women must make REALLY good muffins

Feds fund REAL women...really

by meg butler

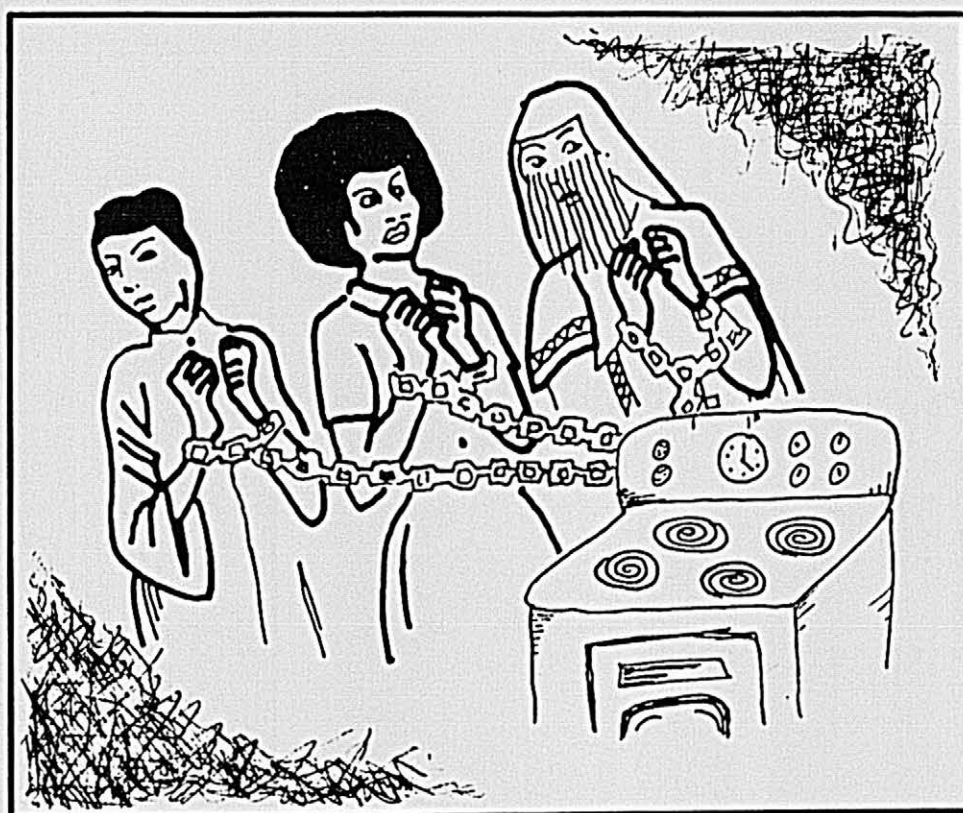
REAL Women define themselves as "Realistic, Equal, Active for Life." Elsewhere they have been described, perhaps with a straight face, as "Reactionary, Elitist Anti-feminist Losers."

A certain amount of derision is understandable in light of the fact that these women REALLY did lobby MPs with muffins — pink-iced ones.

March 1 the anti-feminist group was in Ottawa trying to cash in on a federal government promise of \$21 000 for a women's equity conference. While the Secretary of State denied the request two years ago, on Wednesday it was granted. Canadians should be watching to see where the happy homemakers strike next.

The funding is ostensibly for "the protection of the Canadian family," or one fast diminishing version — one male and one female parent, 2.2 kids, two car garage and one income for all.

Granted, in the world of public monies, \$21 000 is peanuts, especially when compared to federal funding of the umbrella National Action Committee on the Status of Women (NAC). Yet any official support within the government poses a threat to the advancement of the status of women. It was for this reason that a special parliamentary committee refused REAL Women funding in 1987, basing its decision on the United Nations Convention on the Elimination of All Forms of Discrimination against Women and on Clause 28, the equality provision in the Canadian Charter of Rights and Freedoms.



haps as absurd as lobbying with muffins, and easily dismissed. In fact, it is one of the more effective ways to re-establish the family, as opposed to the state, as the provider of social welfare. As one theorist suggests "struggles about the family and female sexuality and struggles about the role of state intervention in the economy become the same struggle."

Feminists say the danger posed by REAL Women is the way in which such groups are used by the state "either to oppose progressive demands or to justify inaction." This tactic is already evident in the Mulroney government's move to implement a tax-credit system for child care, as pushed for by REAL Women, rather than the direct funding policy

supported by the 500 plus women's organizations represented by NAC.

Child care is but one of the many issues which isolates REAL Women from other women's lobbies. Although the group likes to describe itself cozily as "pro-family," REAL Women is purely reactionary, its policy shaped to oppose the feminist agenda.

Anti-pay equity

Take their pay equity challenge: their pamphlet decries the notion as "Equal Pay for Work of Unequal Value." REAL women have even joined up with the National Citizens' Coalition (remember the "Ed Broadbent-very very scary" campaign) to "strengthen" their voice.

Anti-abortion

Less surprising is the group's anti-abortion stance—this being an important component of REAL's scatchy anacronym. Abortion was not the catalyst for the group's formation in 1983—rather it was the possibility of the federal government removing the tax exemption for dependent spouses and using the money for public day care. President Lettie Morse says pro-choice women's groups are "all of the radical feminist persuasion."

Anti-day care

According to founder Gwendolyn Landolt, universal day care means state day care, a direct attack on motherhood. REAL, armed with 1950s psychological studies, warn daycare means maternal deprivation and may result in children "gravely damaged for life, pathologically suspicious and detached."

Child abuse?

The group's position on child abuse legislation shows no concern for the youngest members of the "cornerstone of Canadian society." Former REAL president Lynne Scime says further child abuse legislation is "detrimental to families" because "everyone knows children don't necessarily tell the truth."

Domestic violence

Surprisingly, domestic violence is not completely ignored by the group. But it is, inevitably, the woman's fault for "rushing into marriage."

"If she had waited a couple of years, she would have realized that he was the type to beat her up," says one leader. Solutions offered by REAL Women: tax-deductible marriage and pre-marriage counselling and, for couples showing unsightly bruises, a "buddy system" pairing the troubled couple with an older, wiser twosome. Hope there are enough to go around. Recent studies show 23 per cent of women have experienced abuse by a spouse.

Anti-divorce

It should be obvious REAL Women are against progressive divorce laws, calling it "trendy legislation" and asserting, with understating unoriginality, "there is nothing new about unhappy marriages, what is new is the unwillingness of a married couple to work through the problems that are inevitable."

Anti-pill

Another intriguing position they take is anti birth control. REAL Women say the Pill "knocks the libido out of many women and leaves them hostile to men." And, "there is probably a relation between the pill and the suppression of maternal instinct and child-battering."

Homophobic

REAL women see homosexuality as "one of the gravest threats to society." REAL women's gay rights pamphlets have been compared to hate literature and, interestingly enough, hardly refer to lesbians at all. Yet, as is well known, it was REAL Women's ploy of applying for a grant application as the National Association of Lesbian Mothers in 1985 which brought the previously unknown group to national attention.

REAL Women was calculatedly indignant that a group considered by many to be marginal, and even immoral, were qualified for funding while they, self-appointed representatives of mainstream female Canada, were not. Their well-publicized reaction attracted both attention and support across the nation.

Certainly much of the supportive reaction can be explained by a descent into conservatism in Canada and the U.S. The anachronistic claim that women should be given "special," not equal, treatment defeated the equal rights amendment in the U.S., and was one of the arguments against the equality Clause 28 in the Canadian Constitution.

Groups like REAL Women tap into this by pointing the finger at the women's movement and thus, regrettably, other women. In doing so, they attract the attention of the many women who are frustrated with new social roles and leftover attitudes. The most unfortunate aspect of this power struggle is that it is not just those bourgeois from the 'burbs who are feeling alienated by the women's movement.

Karen Dubinsky, author of *Lament for Patriarchy Lost? Anti-feminism, Anti-abortion and REAL Women in Canada* connects support for REAL Women with the rise of liberal or "lifestyle" feminism. She cites Barbara Ehrenreich's suggestion that fewer women identify with the women's movement because it is increasingly seen as a middle-class pursuit for the "slender, intelligent and upwardly-mobile." Thus those women who are "over 40, perhaps overweight and locked into a dead-end job or marriage" are likely to see feminism more as a putdown than a "sisterly call to arms."

Maybe middle-class white women have achieved all they consider necessary and view a broadening of the gains as against their interests: when one becomes part of the Establishment, do verbs like protect, preserve, secure and conserve not take on a special ring? But, if this explains the defection of the privileged, it doesn't account for a more widespread disaffection with the feminist movement as a whole.

If women feel alienated by feminism to the extent that they are drawn to a group opposing such an inviolable policy as Pay Equity, there is some rethinking to be done. Of even more immediate concern is the federal government's decision to allocate public funds to REAL Women, a group it has already ruled does not contribute to the advancement of women.



How do REAL Women threaten Canadian women? Aside from the obvious fact that they are white and middleclass, and therefore do not represent Canadian women, aren't they simply a group of homemakers who feel threatened by the feminist emphasis on activity outside the domestic sphere? Do they want only, as the slogan goes, "women's rights but not at the expense of human rights"?



In fact REAL Women is a well organized lobby led by a politically active and often professionally trained elite who have the choice of working from their happy homes. Defending the traditional family is per-

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Staff meeting Monday at 17h. Come meet next year's ed board. Hell, come meet this year's ed board, or just come down and discuss the vwhacking virgin, serious drinking, just plain green Women's issue, Wimmin's issue, Whuumain's issue, issue, issue issue, issue

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the ecstasy of rita joe

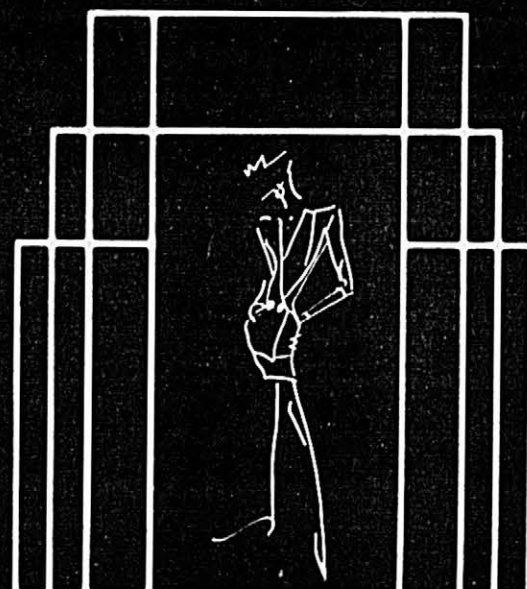
by
George Ryga

Directed by Joel Miller • March 9 - 11, 14 - 18 • 20h
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FASHION SHOW

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MARCH 14TH, 1989

\$7.00
8:30 PM

Issues in Education Week '89 presents:



Stephen Lewis

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to the United Nations '84-'88)

"The Ethnic Mix in Society
and Education"

Monday, March 13, 1989 - 7:00 pm

D.B. Clarke Theatre (off Hall building lobby), 1455 de Maisonneuve W.

Scheduled events: March 13-17

- The Ethnic Mix in Society and Education (Guest: Stephen Lewis)
(Monday, March 13, 7:00 pm - D.B. Clarke Theatre)
- Disabled Students/Educational Technology
(Tuesday, March 14, 3 pm - Hall 110)
- Prior Learning Accreditation: The Present Context
(Wednesday, March 15, 3 pm - Hall 110)
- Gender Equity: The Classroom Environment
(Thursday, March 16, 7 pm - D.B. Clarke Theatre)
- Finance of Post-Secondary Education: Who's to pay?
(Friday, March 17, 3 pm - Hall 110)

Presented by Concordia University Students' Association
In collaboration with Concordia's Deans and the Rector's office

McGILL YOUTH PARLIAMENT Meeting at

5:30 p.m. in
Union Building
Room 410

TODAY

March 10

Packages will be
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**NEWCOMERS ARE
STILL WELCOME**

For more information phone Brian at 284-6291
or John at 284-6532

NOTE: This semester's parliament session will be held
on Friday afternoon, March 17 and Saturday, March 18

CLASSIFIEDS

Ads may be placed through the *Daily* business office, room B-17, Union Building, 9h00 - 15h00. Deadline is 14h00 two weekdays prior to date of publication.

McGill students: \$3.00 per day; \$7.00 for 3 consecutive days. McGill Faculty and Staff: \$4.00 per day. All others: \$4.50 per day. There is a 25 word limit. There will be a charge of 25¢ for each word over the limit. Boxed ads are available at \$4.00 per ad per day - no discounts on boxing. **EXACT CHANGE ONLY PLEASE.**

The *Daily* assumes no financial responsibility for errors, or damage due to errors. Ad will re-appear free of charge upon request if information is incorrect due to our error. The *Daily* reserves the right not to print any classified ad.

341 - APTS., ROOMS, HOUSING

1 1/2 Prince Arthur, 1/2 block to McGill \$315 includes heat, hot water. Wood floors, brick wall. High ceilings, quiet. April 1. Phone 284-6401.

Large 5 1/2 to sublet May 1st, 3 min. from McGill. Option to renew. Rent and furnishings negotiable. 284-5344.

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Room in big 8 1/2. Share common space with two others. Near McGill, bus, Metro. Sherbrooke/St. Hubert. \$185 inclusive. Immediate or April 1. Stuart or Gary, 286-0453.

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ON CAMPUS! Large 4 1/2 furnished apartment to sublet May 1st through Aug. 31 only \$300, convenient to shopping and public transit. Call 284-7778.

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350 - JOBS

Bartenders - Get yourself a very lucrative part-time job. The Master School of Bartending offers training courses and placement service. 2021 Peel Street (Peel Metro). 849-2828. (Student Discounts).

Counsellors wanted - trim-down physical fitness coed NYS overnight camp. All sports, WSI's, theatre, crafts, piano, dance, aerobics, computers, go-carts, general, needle-craft, weight training, kitchen. 914-292-4045. Camp Shane, Ferndale, N.Y. 12734.

Summer employment in the West Island. Triple 'A' STUDENT PAINTERS is looking for some good people. Limited positions, call now: James 695-6805.

352 - HELP WANTED

Part-time work. Direct tele-marketing for a Financial Service (Insurance). Day-time work

Flexible hours. \$6.00 per hour. Call after 6:00 p.m. at 738-0255.

Waitresses/waiters for downtown Japanese restaurant. Full-time/part-time. Call Mrs. Ishi or Noella (2:00 p.m. - 10:00 p.m.) 288-9122.

L'institut du cancer de Montréal, affilié à l'Université de Montréal et à l'Hôpital Notre-Dame, est à la recherche d'une secrétaire bilingue, sachant opérer un logiciel de traitement de texte sur micro-ordinateur. Contacter Andrée LeMyre au 876-6812. Curriculum vitae requis.

Wanted: artist to draw several cartoons over Easter Break for scientific textbook. 398-7079 or 487-7544.

Need money? Looking for participants whose mother tongue is English for psychology experiment. \$5 cash for thirty minutes of your time. Leave your name and phone at 285-1069.

Wanted: Research assistant needed on part-time basis for epidemiology project. Bilingual typing skills an asset. Call Dick Menzies. 398-6976 or 849-5201.

Small Day Camp in Laurentians is looking for 2 counsellors. 1 Red Cross Swim Instructor + 1 all round camping skills. July + August - weekdays - lodging - good pay. Frances 483-4060.

354 - TYPING SERVICES

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The Tax Man is on his way. Hurry, bring your forms to the McGill Tax Clinic. Tax Returns will be collected between March 6th and 9th from 10:30 - 3:00 in the Samuel Bronfman Lobby. Remember it's FREE of charge!

Getting married? McGill Chaplaincy is offering a marriage preparation course in April. Free for McGill Students. Interested? Call 398-4106.

Personal tax returns. we can help you complete both forms. Special Student rate \$20. Call David 345-1167.

Student Discussion Group. March 13 at 7:30 p.m. at Thomson House 3650 McTavish. Topic: Ecumenism. All welcome. Info: 398-4106.

Willing Females & males needed for student haircuts. Supervised by professionals. Tuesdays 6 p.m. for cuts \$10, 5 p.m. for technical work. \$12 tints only, \$18 + highlights. Estetica 2175 Crescent. For appointments 849-9231.

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Too cold to go out? Too Bold to stay in? Then call McGill Nightline, it ain't no sin! 6 p.m. - 3 a.m. 7 days. 398-6246.

DJ's - We maintain the beat. Catering to any style - cheap. Call & leave message. Pinard Inc. 939-5936.

361 ARTICLES FOR SALE

One-way ticket to EDMONTON for spring break (March 22) on WARDAIR via Toronto. \$100 OBO. Call Greg at 933-0675 after 6 p.m.

367 - WANTED TO BUY

Wanted cars listed below! Barracuda 70, 74, Super Bird 69, 70, Road Runner 68, 70, Charger 66, 71, Dart 70, 74, G.T.X. 70, Coronet 66, 70. Engines wanted 426 Hemi, 440-six pack. For car's or engine's parts will pay. Top Dollar! - any-condition. Darryl 365-5388.

372 - LOST & FOUND

Found Awesome Women's coat!!! I found it in the Stewart Biology building. If you can identify it - and the articles I found accompanying it - then it is yours. Call me at 284-6411 ask for Richard.

LOST: Thick, beige handknit woolen sweater, February 9 in Law Building or around Arts building. Very Important. If found call 848-1758.

Were you at Gert's Saturday March 4? Did you find my Fathers' fishnet/scottish sweater? If yes, please show some mercy and give me a call at 284-5337. I'll love you forever! Thanks.

Red leather gloves lost in Leacock building Monday morning. HUGE sentimental value. Reward offered! Please call 748-8161 and please leave a message!

374 - PERSONALS

Frosty says...

"I never melt."



Happy belated birthday Heather. Don't you just love those cruising bars?

Need Information? Feeling lonely? Just want to chat? Then call McGill Nightline! We are students talking to students. 398-6246, 7 days a week, 6 p.m. to 3 a.m. Anonymous and confidential.

Gays and Lesbians of McGill offer a peer counselling service, Monday through Wednesday, from 7:00 pm to 10:00 pm. 398-6822. It's a chance to talk.

Why not use the WSN?? We provide greater security, not less Independence. WALK-SMART! Meet us at McLennan Lobby. Mon. - Thurs. 10 & 10:50 pm.

VOTE TUNNELS.

KAREN WYATT. Where do you study? A curious ineligible voter!!

WANTED: A big family dog and a show poodle for short movie. Mike or Alex, McGill Film Society, 398-6825 A.S.A.P.

Hey J.H. in No Free Lunch Theatre Bunch, I have 13 words left in this to say you're hotter than homemade soup! TheLipton Kid.

Rina: I'm sorry, can feel it? (You mystify me) Love you S.K.

383 LESSONS OFFERED

FITNESS WITH PLEASURE: Personalized consultations in your own home or office. Rick Blatter, B.Ed., CFA, Health & Fitness Consultant. Office Hours: Saturday mornings 05h30 - 13h30., 652-1352.

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385 - NOTICES

WOMEN'S RUGBY TEAM - Bottle Drive, Saturday, March 11. Raising Funds for legal fees of victim of alleged sexual assault last fall. Door-to-door collection or drop-off refundable bottles at 3642 Colonelle #1 or 3562 Lorne #5.

Animal, do they matter? All members please attend META's general meeting. Elections to be held. Thursday, March 16, 5:30 p.m. Room 410, Student Union. Steve 272-5064.

Please submit all art and literature to be considered for publication in Old McGill yearbook 1989 to the Student Society desk, Union Building, by Friday, March 24.

AIDS Workshop with professional speakers. Saturday, March 18, 10:00 till 4:00. Newman Centre, 3484 Peel. \$10. Only 40 spaces available. For info call Eric at 284-5386.

St. Martha's-in-the-Basement: informal ecumenical worship for the university community every Sunday, 10:30 a.m. 3521 University. (basement). Info: Rev. Roberta Clare, 398-4104.

Jews and Arabs: Conflict and Coexistence. The Progressive Zionist Caucus presents its first annual Israeli Film Festival. Monday, March 13: "Beyond the Walls" deals with relations between Arabs and Jews in an Israeli prison Block. Leacock 26, 8:00 p.m. \$1 admission.

387 VOLUNTEERS

Pairs of brothers needed for study in health psychology at McGill. We pay \$15/hour each. If interested, please contact Helen at 385-9114.

Healthy male volunteers 18-30 years needed for food/drug study at McGill. Payment \$60, call & leave message at 398-7301.

389 MUSICIANS WANTED

Chamber Music Ensemble wanted for wedding July 1st 1989, 6p.m. to 9 p.m. at Victoria Hall in Westmount. Please contact Louise after 6 p.m. at (514) 692-9215.

WANTED: Musicians, Actors, Story-tellers, ... For McGill Pugwash Coffee House. March 15. Call Madhu 284-5654, Britt 939-0388, Pascale 721-4414.

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Le féminisme québécois

ISABELLE CLEMENT

La Parole Mètèque est le seul magazine féministe francophone du Québec. Fondé le 8 mars 1987, il se veut « la plate-forme et le lieu d'expression du renouveau féministe », selon sa rédactrice et fondatrice, Ghila Benesty Sroka.



A l'occasion de la Journée internationale de la femme de 1989, le *Daily français* vous présente ce magazine à travers une entrevue avec sa rédactrice. Elle nous livre ses pensées et aspirations, au sujet de sa revue, mais aussi plus généralement au sujet du féminisme et de la liberté d'expression.

• La fondation de *La Parole Mètèque*

Daily: Pourquoi avez-vous fondé *La Parole Mètèque*?

Ghila Benesty Sroka: Quand je suis arrivée au Québec en 1981, j'ai réalisé que *La Vie en Rose* (seul magazine féministe québécois de l'époque et qui a cessé sa publication en 1987) ne donnait pas une place égale aux femmes immigrantes. J'ai donc eu l'idée de fonder *La Parole Mètèque*. D'ailleurs, l'idée de fonder un magazine féministe, je l'ai toujours eue car j'ai toujours été féministe.

Daily: Pourquoi l'avez-vous appelé *La Parole Mètèque*? Et pourquoi le sous-titre de « magazine du renouveau féministe »?

GBS: Mon magazine s'appelle *La Parole Mètèque* parce que mètèque veut dire en grec étranger, et je considère que nous, les femmes, sommes des étrangères, doublement étrangères parce que nous sommes des immigrantes, mais aussi étrangères dans la société des hommes.

Quant au sous-titre du magazine du renouveau féministe, je l'ai choisi car je voulais apporter une nouvelle tendance, une nouvelle idée, je voulais manifester un nouvel effort qui est celui des femmes immigrantes et je voulais le faire à travers un renouveau, c'est-à-dire un nouveau souffle, au Québec.

• Les objectifs de *La Parole Mètèque*

Daily: Quels étaient vos objectifs lors de la fondation du magazine?

GBS: La mise sur pied de *La Parole Mètèque* voulait répondre à trois objectifs principaux : intégrer la parole des femmes immigrantes au mouvement féministe québécois, faciliter l'intégration des voix universitaires et créer un magazine à l'aspect multidimensionnel et multidisciplinaire.

D'ailleurs, les relations de *La Parole Mètèque* avec les milieux universitaires sont

excellentes. Nous avons beaucoup de collaboratrices à l'UQAM (Université du Québec à Montréal). Je travaille beaucoup avec des étudiantes qui écrivent des travaux en recherche féministe et qui les modifient légèrement pour les publier dans le magazine. D'ailleurs, j'invite toutes les féministes de McGill à faire la même chose, à me téléphoner et je serais enchantée qu'elles collaborent à *La Parole Mètèque*.

Daily: L'orientation du magazine a-t-elle changé en cours de route, en particulier en ce qui concerne la volonté d'en faire la voix des immigrantes?

GBS: Oui, en effet. Quand *La Vie en Rose* a disparu, je ne voulais pas pénaliser les féministes québécoises qui voulaient écrire. Aujourd'hui, *La Parole Mètèque* contient des textes de femmes immigrantes, de femmes québécoises et aussi internationales. Nous favorisons une grande ouverture sur l'international.

Daily: Quels sont vos projets à long-terme?

GBS: Mes projets à long-terme concernent le plan international. Je vais vous donner une grande primeur : *La Parole Mètèque* va devenir le magazine des féministes francophones. Nous préparons un numéro spécial qui va paraître au sommet de la francophonie, qui sera distribué au Sénégal, et qui va s'appeler *La Francophonie des Mètèques*. Nous allons fonder une association internationale des féministes francophones, et nous comptons avoir notre place au sein des nations. Parce que la francophonie, ce n'est pas une histoire de mecs, c'est aussi une question de femmes. Et nous voulons être partie prenante dans ce tournant historique. Nous avons donc de grandes visées internationales.

D'ailleurs, je pars pour Paris dans quelques jours pour négocier avec des imprimeurs la possibilité de faire imprimer *La Parole Mètèque* en France, ainsi que sa distribution dans le monde de la francophonie. Faire de *La Parole Mètèque* le magazine féministe de la francophonie, c'est dire le souci que j'ai de faire connaître la culture québécoise, et canadienne, à l'étranger.

• *La Parole Mètèque* et les femmes du Québec

Daily: Quel accueil les femmes québécoises ont-elles réservé à *La Parole Mètèque*?

GBS: Au début, il y a eu une espèce de consternation. Certaines militantes féministes d'un certain âge, en tous cas plus âgées que moi, qui m'ont croisée dans la rue, m'ont violemment agressée en me disant que j'aurais pu les consulter. Je leur ai dit « Non mais dites donc! J'ai pas élevé les porcs avec vous! Je n'ai pas à vous consulter si je veux créer un magazine! ». D'ailleurs, j'ai fondé *La Parole Mètèque* alors que *La Vie en Rose* se portait très bien, et venait de recevoir \$200 000. Donc, nous ne sommes pas venues prendre la place de qui que ce soit, nous sommes venues nous ajouter au concert des nations féministes, nous sommes venues nous lier avec les femmes québécoises.

Et je dois dire que celles qui m'ont agressée, aujourd'hui, elles ont rabattu leur caquet parce qu'elles se sont rendu compte que nous produisons depuis deux ans des magazines de qualité, même de très haut niveau. Je crois que toutes les femmes québécoises sont satisfaites, et je dois dire que, globalement, l'accueil a été formidable, parce que les femmes du Québec se sont dit

« Enfin, quelque chose de nouveau! ».

Daily: Il faut des ressources considérables pour mettre sur pied un magazine. La situation financière de *La Parole Mètèque* est-elle bonne?

GBS: Le magazine marche très bien. Nous avons de plus en plus d'abonnées, le magazine se vend très bien, dans tous les kiosques et toutes les librairies. La preuve, nous sommes passés de \$2,50 à \$4,00, nous sommes distribués dans tout le Québec, et nous avons des abonnées au fin fond du Québec dans des trous que je ne connaissais même pas. *La Parole Mètèque* circule. De plus, nous avons de bons soutiens publicitaires, nos commanditaires nous font confiance et ils voient le résultat.

Toutefois, il faut dire que le magazine est fait entièrement par des bénévoles, car nous n'avons pas de bureau, pas de secrétaire, pas d'ordinateur, pas de Fax. Je n'ai pas les moyens financiers de faire tout ce que je voudrais car, je dois l'avouer, nous sommes très pauvres. Nous n'avons par de subventions de fonctionnement, sauf une fois car le thème du magazine intéressait le gouvernement. Mais nous ne sommes pas des opportunistes, nous ne vendons pas notre cul, j'aimerais bien que tout le monde le sache.

• Politiques de *La Parole Mètèque*

Daily: Les femmes seulement ont-elles le droit d'écrire pour *La Parole Mètèque*, ou les hommes aussi? Quelle est votre politique à ce sujet?



GBS: S'il y a des hommes qui s'intéressent aux questions de femmes, et dans notre cas aux questions des minorités culturelles et des groupes ethniques, nous ne les rejetons pas. C'est en ce sens que nous sommes un renouveau féministe. Par contre, si un homme écrit sur des sujets de mecs, il peut aller voir ailleurs!

Daily: En ce qui concerne le contenu, quelle est l'orientation du journal?

GBS: Le contenu est varié. Notre prochain numéro sera consacré à Clarice Lispector, grande féministe brésilienne, puis le suivant traitera des femmes québécoises

dans le théâtre. Ce sera un numéro spectaculaire! C'est une idée que j'ai eue et à laquelle personne n'a pensé. Le contenu sera tellement original qu'après ça, tout le monde voudra nous copier. D'ailleurs il y a déjà beaucoup de gens qui nous copient, parce que, quand ils veulent s'inspirer de bonnes idées, ils savent que la source est dans *La Parole Mètèque*.

Daily: Qui est responsable de suggérer des thèmes et des sujets d'articles?

GBS: J'ai ce grand plaisir, ce grand honneur et ce grand loisir de penser le magazine. Je pense entièrement le magazine au niveau de ses idées, de son contenu, de sa mise en page, tout! Moi, c'est très simple, je me lève tous les matins et j'ai plein d'idées. Si je pouvais révolutionner le monde, je le ferais tout de suite.

• Ghila Benesty Sroka, de féminisme et d'autres choses...

Daily: Qu'est-ce que le féminisme pour vous, et comment devrait-il être vécu?

GBS: Le féminisme, ce n'est pas une recette d'un nouveau cuisinier à la mode. Chacune de nous a sa vision du féminisme. Je peux dire globalement que c'est prendre conscience des injustices qui sont faites aux femmes, et de les dénoncer.

Daily: Pourquoi tenez-vous tant à fonder vos propres magazines, je pense entre autres à *La Tribune Juive* et *La Parole Mètèque*, plutôt que de vous exprimer dans les journaux déjà existants?

GBS: Je suis journaliste depuis 15 ans, et je n'ai jamais travaillé chez des propriétaires de magazines, dans des stations de radio ou de télévision. J'ai toujours fondé mes propres magazines. J'ai très vite eu cette idée car je savais que c'était le seul lieu où il n'y aurait pas de censure, où personne ne se conduirait comme un gendarme vis-à-vis de ma pensée, où moi je pourrais m'exercer librement.

En somme, Ghila Benesty Sroka ne manque pas de dynamisme! Femme décidée et foncéeuse, elle a beaucoup de choses à dire et ne se gêne pas pour les dire! Elle est très fière de ce qu'elle a accompli, et ça non plus elle ne se gêne pas pour le dire! Mais les résultats sont là : *La Parole Mètèque* a fière allure. Ne lui reste plus, pour assurer sa survie, qu'à se trouver de nouvelles collaboratrices : féministes de McGill, l'invitation est lancée. « Ma vie c'est le journal et le journal c'est ma vie », de conclure Ghila.